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A *Herals* *1/2*

PLEA

FOR THE

2965

GODLY.

Wherein is shown the

EXCELLENCY

OF A

RIGHTEOUS PERSON.

By THOMAS WATSON,
Minister of the Gospel.

*Isa. 43. 4. Since thou wast precious in my sight,
thou hast been honourable.*

*Isa. 60. 15. I will make thee an eternal ex-
cellency.*

LONDON, Printed by *A. Maxwell*
for *Tho. Parkhurst*, at the Three Crowns
and Bible in Cheap-side, 1672.

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THE
EPISTLE
TO THE
READER.

Christian Reader,

H *Onliness is a glorious
thing, it is the cu-
rious refining of
the Soul: Take away Ho-
A 4 lines*

The Epistle

*liness from an Angel and
he is a Devil. True Piety
sheds an Excellency upon a
Person, as the Sun imparts
a lustre to the Stars. The
righteous man hath God's
name written upon him,
Rev. 3. 12. and partakes
of the divine nature,
2 Pet. 1. 4. Which is not
by a Transubstantiation into
the Divine Essence, but
by a Transformation into
the Divine Likeness.*

*This ensuing Discourse
is*

to the Reader.

is intended as a Plea for the Righteous: I would wipe off that obloquy and dis-repute which is unjustly cast upon the Saints in this God dishonouring age: In false Religions, strictness is admired; a devout Mahometan, or Papist, are had in Veneration; but in the true Religion he who is most zealous is most bated: As if the name of Protestantism were an honour; but the practice of it a disgrace.

The Epistle

grace. The most serious
holy men are misrepresen-
ted to the world as indis-
creet and factious*.

* ἔδδεν ἕτα τερπ-
νδν, ὡς χεστιαρὸς
κωμωδίου.
Greg. Nazian.

The Prophet Eliah
was counted the

troubler of Israel, 1 King.

18. 17. and Luther the
Trumpet of Rebellion.

The old Serpent spits his
virulent poyson at the godly
through the mouths of the
Prophane*. But

* Dicimur infandi
incestus rei, &c.
Tertul. Apol.

there is a time com-
ing when the Lord
will.

to the Reader.

*will reckon with men for
their hard speeches, Jude
15. What is the Chaff to
the Wheat? How ignoble
and contemptible are the
wicked compared to the
Godly! the difference will
more fully appear at the last
day, Mal. 3. 18. Then shall
ye return and discern be-
tween the righteous and
the wicked*. Such
as calumniate the
Saints, would be
glad to die their death,
Numb.*

** (i.e.) In tempore
Judicii, quantum
diversa sit fors Pii &
impii. Grotius.*

The Epistle

Numb. 23. 10. Let me die the death of the righteous, and let my last end be like his.

The Philosopher asking one, Which of these two he had rather be, Either rich Croesus, or vertuous Socrates? He answered that in his Life he would be Croesus, but at his Death Socrates. In like manner there are many would live with the wicked, but die with the righteous; but they

to the Reader.

they shall not have their
wish: They were offended
at the sight and company of
God's holy ones, and they
shall be as far parted from
them, as Heaven and Hell
are asunder. Ob ye Saints
of the most High, be not
troubled at the groundless
asperisions of the
wicked*; they who
are your Censurers
shall not be your Judges.
Lift up your Crests, be
cheerful to think what
Christ

* βασιλικόν ἔστιν
ἐν τοιοῦτα κακῶς
ἀλλοτρίον.

The Epistle, &c.

Christ hath wrought for you by his Blood, and wrought in you by his Spirit. He hath dignified you above the rest of the World, The righteous is more excellent than his neighbour. I shall not further exspatiate; but humbly imploring the blessing of the Almighty upon these few Lines, I rest,

*March 27:
1672.*

Thine in all

Christian Service

THOMAS WATSON.

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1871

For the year ending 31st Dec 1871
the sum of £1000 was paid
to the Poor Law Board
for the year ending 31st Dec 1871

E R R A T A.

PAg. 4. marg. for מרצהו read מרעהו.
p. 12. marg. for משפמ read משפט.
p. 56. marg. for ט read טו. p. 68. line 24.
for *Sat.* read *Saint.*

THE
Righteous Mans Excellency.

Prov. 12. 26.

*The Righteous is more excellent than
his Neighbour.*

Solomon was a man of Renown,
he was the World's wonder ;
he discoursed of trees from the
Cedar-tree in Lebanon unto the Hyssop
that springeth out of the wall*. The * 1 King.
Proverbs are profound and holy A-4. 33.
phorisms, indited by the Spirit of
God, and penn'd by him who was
both a King and a Preacher. A great
part of this Book is to set forth the
difference between the godly and

B. the
J. M. Robbins out pub. xxxvii
Reflection

The Righteous Mans Excellency.

the wicked; the happiness of the one, and the misery of the other. The Text is spoken in the elogium and commendation of a righteous man. *The righteous is more excellent than his neighbour.*

I. I begin with the first word, *righteous* (a).

(a) צדיק
δικαιος,
εὐλαβέ-
μπος.
Septuag.

There is a twofold righteousness. I. A *Civil righteousness*; and so he is righteous, who is adorned with the *Moral Vertues*, Prudence, Justice, Temperance; who keeps free from pœnal statutes, and doth not dash upon the rock of visible scandal. This righteousness is *valid, foro humano*, in mans court, but is insufficient to Sal-

(b) Sordet
in conspe-
ctu iudicis,
quod ful-
get in con-
spectu
operantis.

vation (b). Under the fair leaves of Civility, the worm of Unbelief may be hid. Many a person decked with Morality is now descended into Hell; a Bull may be tyed with Ribbons, and wear a Garland on his Head, yet go to the slaughter. However for the Honour of this Age, it were to be wished, that there were more civil

righte-

righteousness to be found in the world.

2. There is a Gospel-righteousness, which is first a righteousness *imputed*. *Imputata*, i. e. when Christs righteousness is made over to us. In *Adam* we were criminal persons, *Rom. 5. 12. In whom (a) יק' &. all have sinned (a)*. If the head plot treason, all the body is guilty; but *Christ is made to us righteousness*, *1 Cor. 1. 30*. Indeed it is this righteousness only, in which we can stand before the Justice of God, *Jer. 23. 6. This is the name whereby he shall be called, The Lord our righteousness (b)*. This *(b) יהוה צדקנו* righteousness is a coat without seam, which doth not only cover, but adorn us; this is as truly ours to justify, as it is Christs to bestow,

2. A righteousness *imparted (c)*; *(c) Imper-* which is the infusing the seed and ha- *tita*. bit of Grace into the Soul; the making a person internally holy. And so he is said to be righteous who hath a change of heart wrought in him, and

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is transformed by the renewing of his mind, Rom. 12. 2. Such an one, though he is not another man, yet he is a new man, 2 Cor. 5. 17. The faculties are not new, but the qualities; as the strings of a Viol are the same, but the tune is altered.

Righteousness is extensive in the Subject (a), it hath a spreading vertue; 1 Thes. 5. 23. *The God of peace sanctifie you wholly* *. A child of God is regenerate in every part, though but in part.

(a) Qualitates sunt in subiecto extensive.
* ὁλοτε-
λεις.

תר'

2. He is *more excellent*.] Excellency is the ennobling a person, or a gradual elevation of him above others. *The righteous man is more excellent*, that is, he is a better man; the word in the Hebrew and Italian for *excellent*, signifies *abundant*; as if the Spirit of God had said, The righteous hath more abundant worth

(b) Praestat in him, more intrinsecal goodness

proximo suo. Druf.
מרצהו

3. *Than his neighbour* (b).] Neighbour * is not to be taken here strictly,

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strictly, for one that lives in a *Vicinity*, and is nearly scituated; but by *neighbour* is meant any one that is unrighteous, and hath not the fear of God before his eyes (a). (a) Excell-
lentior est
illo qui
justus non
est, Cart.
in loc.

The Text hath two general parts.

1. The Subject, *the Righteous.*
2. The Predicate, *he is more excellent than his neighbour.*

Solomon seems, as it were, to put the righteous and the wicked in a pair of Scales; the one weighs as massy Gold, the other weighs lighter than the dust of the Ballance.

Doctrin. *He who is truly righte-Doct.
ous is far more excellent than any
wicked person in the world whatsoever.*

I say [*truly righteous*] to exclude the Hypocrite, who hath *μὴ γινώσκων ἰουδαίαν*, a *Form*,* and slight tincture of * piety, * *Dei sem*
but *knows not the grace of God in* *Professio.*
truth, Col. 1. 6. He hath nothing of *Ambros.*
religion but the *name*, Rev. 3. 1. and religion often suffers by him: But he

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who is *really* righteous, is the *excellent person*, and hath a superiority to all others, 1 *Sam.* 15. 28.

For the illustrating of the Proposition, I shall do two things; I shall shew

1. Wherein } the righteous man is
2. Why } more excellent.

1. Wherein a righteous man is more excellent ~~than~~ another. This appears three ways,

- In respect of
1. What he is.
 2. What he hath.
 3. What he shall have.

1. A righteous man is more excellent than a wicked, in respect of what he is.

1. He is more richly endued with
 * Pro. 4. *Wisdom*;* he is of a dexterous sagacity,
 7. ty, mixing the Serpents prudence with the Doves innocency: 1 *Cor.* 2.
 15. *He that is spiritual judgeth all things*: As the Soul in the eye is the cause why it sees; so the Spirit of God in the mind is the cause why it savingly understands. The

anoin-

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anointing of the Holy Ghost is irradiating; it clears a Christians eyesight: 1 Joh. 2. 27. *The same Unction* <sup>(a) De ef-
sentia</sup> *teacheth you all things* (a). The ^{salutis.} Saints are compared to *wise Virgins* * * * <sup>ἢ ἐπὶ-
ῤασις τῆς</sup> *Mat. 25. 2.* Sensualists have often a ^{σοφίας,} greater reach in matters of the world, ^{ἐπίτασιν} but they have no insight into the ^{ποιᾶ τῆς} *deep things of God*, 1 Cor. 2. 14. A ^{ἐνλαβείας} *Swine* may see an Acorn under the *Tree*, but it cannot see a Star. *David* being divinely illuminated, grew *wiser than his teachers*, Psal. 119. 99. A *righteous man is Wise*,

I. To know *himself*: Take the most Mercurial Wit, the subtle Politician, who is able to dive into the *arcana Imperii*, the mysteries of *State*, yet he is *acute obtusus*, ignorant of his own heart: There are those Meanders and Sophisms, those intrinsic pollutions, that he cannot find out; he dresseth himself by the flattering-glass of self-love, he sees not that evil which is in him, nor

* Quo
pejus se
habet, mi-
nus sentit.

will he believe it *. Hazael could not imagine he should be so bad when he came to be King, 2 King. 8. 13.

But a Soul spiritually enlightned, sees that which the natural man doth not ; he sees legions of vain thoughts ; he sees how his grace is checker'd with corruption ; his humility is stained with pride ; his faith mixed with unbelief : His very duties are but *splendida peccata, shining sins* (a). He sees so much of his heart that he dares not trust it.

(a) Augu-
stine.

2. A righteous man is wise to know *Jesus Christ* : The natural man hears of Christ by the hearing of the ear, but he doth not know him, *Cant. 5. 9. What is thy beloved more than another beloved?* Those who journeyed with Paul, heard a voice, but saw no man,

(b) ὁ ἀ-
πρόσωπος
(c) Ideo est
Christi
ὑπερῶς
incognita,
quic est
recondita.
Calvin.

A& 9.7. so the unregenerate person hears the Minister set forth Christ as altogether lovely (b), he hears a voice, but sees no man ; he sees not Christs orient beauties. Christ is a treasure, but an *hid-treasure*. (c) But a graci-

ous

ous soul hath the vail taken off, he sees the amazing Excellencies of Christ, *1 Pet. 2. 7. Unto you that believe he is precious*, his Merits, Graces, Benefits are precious: a righteous man hath Christs *eye-salve* to see his *tried gold*, *Rev. 3. 18. Zenxis* having drawn a curious Piece, *Nicostratus* fell into the admiration of it, and commended it; an ignorant man stood by and asked him, what such rare Excellency he saw in that Piece? saith he, If thou couldst see with my eyes, thou wouldst admire as well as I. So if a carnal man could see with a spiritual mans eyes, he would wonder at those surpassing beauties in Jesus Christ, which now he makes light of.

3. A righteous man is wise to discern the *Times*, *1 Chron. 12. 32. The Children of Issachar were men that had understanding of the Times.* The world cries out, *Glorious times!* but a righteous man hath an *eye of discerning*, he can see when the wicked *make void*

Pfal. 119. *Gods law,* and when religion is crucified by such as cry *Hosanna* to it. He is wise to keep from the contagion of the times. *Rev. 14.2. These are they which were not defiled with women, for they are Virgins :* A person divinely qualified is wiser than to run himself into snares, or go to hell for company; he is *wise to Salvation.* **Pfal. 111. 10.** *A good understanding have all they that do his Commandments.*

2. A righteous man is of a more excellent *birth.* *Alexander* fained himself to be Son to *Jupiter*: every good Christian is High-born; he is
 * **1Joh. 3. 9.** * *born of God*; and that is more than
 Ob indo- to come of Princes, and be of the
 lem divi- blood-royal: *David* thought it no
 ne simi- small honour to be the Kings Son in
 lem. Grot. law, **1 Sam. 18. 18.** Oh what an infinite honour is it to be regenerated by the Spirit, and enrolled among the first-born of Heaven! the righteous man derives his Pedigree from the *Ancient of days*, **Dan. 7. 9:** he gives the

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II

the fairest Scutcheon, the *Eagle*, and *Isa. 40. 31*
the *Lion*; he is near a kin to the *Lion* *Prov. 28.*
of the Tribe of *Judah*. *I.*

3. A righteous person is of a more
excellent *beauty*. How is worldly
beauty courted by all, and what is it?
Prov. 31. 30. Beauty is vain; the bra-
vest features of body, and the most
lovely sanguine are no other than
well-coloured earth: But a righte-
ous person hath a Cœlestial beauty
shining in him*; he is embellished with * *Psal.*
knowledg, love, meekness, which are *110. 3.*
of such Oriental splendour as allude
the very Angels. A good Christian is
εἰκὼν θεοῦ, he hath some idæa and resem-
blance of that sparkling holiness
which is in the *Deity* *. Christ is infi- * *2 Pet.*
nitely taken with the spiritual beau- *1. 4.*
ty of his Church; *Cant. 6. 4. Thou*
art beautiful, O my love as Tirzah, (a) *Orbi-*
comely as Jerusalem. *Tirzah* was a *um totius*
map of pleasure, *Jerusalem* was the *Orientis*
Metropolis of *Judea* (a), the Star and *clarissima,*
light of all the Eastern world (b). *Pliny.* *Pf. 48.*

This *2.*

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This was Hieroglyphical, to set forth the radiancy of the Churches glory ; And *Ver. 5. Turn away thine eyes from me, for they have overcome me*; as if Christ had said, Oh my Spouse, such a resplendent lustre is in thy Visage, that I have much ado to bear it : I am wounded with the delightful darts of thy beauty. One eye of a Believer draws Christs heart to it, *Cant. 9.*

לִבְכַּחֲנִי 9. *Thou hast ravished my heart * with one of thine eyes*; A Saints beauty never withers, it out-lives death (a). True grace like colours laid in oyl, cannot be washed off.

Abstulisti cor meum.
Arias montan.
Traxisti.
Pagnin.
Vulnerasti.

Hierom. (a) - ἡ δ' ἀρετὴ ἐκ ἀπόλλυται. Eurip.

4. A righteous mans *thoughts* are more excellent : Thoughts are the *first-born* of the Soul ; sinful thoughts arise out of a bad heart, like sparks out of a furnace ; an unsanctified fancy is Satans work-House (b) *Mic. 2. 1.* But, *The thoughts of the righteous are right*, (c) *Prov. 12. 5.* A righteous mans

(b) *Ani-mus scor-ratur cogi-tatione.*
Maxim.
Mon.

(c) מִשְׁפָּחַיִם
judicium.

mans thoughts have got wings and fled to heaven, *Psal.* 139. 18. *When I awake I am still with thee.* God is a Saints Treasure; and where should his mind be but upon his Treasure? a righteous man is got upon the top of Mount *Tabor*, solacing himself in *Jehovah*; he contemplates the beauty of Holiness, the love of Christ, the felicity of Saints glorified; his Thoughts are among the Cherubims. The Soul while it is musing on Christ, is filled with holy and sweet raptures, it is caught up into Paradise, it is in Heaven before its time *: *Psal.* 104. * *Nil in*
34. *My meditation of Him shall be* *hac vita*
sweet. *dulcius*
sentitur,
nil ita

mentem ab amore mundi separat, nil sic animam contra tentationes roborat, quam gratia contemplationis. Bern. Medit.

5. A righteous mans *desires* are more excellent. He spreads the sails of his desire to receive the fresh breathings of Gods spirit; *Cant.* 4. 16. I deny not but a bad man may have some

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some faint Velleities after the best things. Those deserters of Christ, cried, *Lord, evermore give us this bread*, Joh: 6. 24. But a righteous mans Desires excell.

1. He desires Christ for himself ; not only for his *Jewels*, but his *Beauty*, not only as he is a *Saviour*, but as he is the *Holy One*, Act. 3 14.

* *Quod
ardentius
desideras
cares agri-
us. Bern.*

2. He is *unsatisfied* without Christ*, not the most rich Viands, not golden Chalice fill'd with Sapphires or Diamonds will content him without Christ. The two *Maries* were not Joh. 20. 5. satisfied with the *Linnen Clothes* lying in the Sepulcre, unless they had seen the body of Jesus: So it is not the linnen on the Communion-Table, or the Elements of Bread and Wine, will satisfie a Believer, unless he may meet with Christ whom his soul loves.

3. He desires still *more* of Christ, and would be swallowed up in the sweet Ocean of his love (a);

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love (a); Behold here a desire (a) Dul-
which God himself hath raised in the cissimo deo
Soul, and he will open the breast of mergi cu-
mercy, and fatisfie it (b). pit & in-
viscerari.

(b) Psal. 107. 9.

6. A righteous mans *Discourse* is
more excellent (c). His tongue is (c) Quan-
tuned to the language of Heaven: do sapiens
What is the Discourse of the wicked loquitur,
about? their wares and drugs; like aulae ani-
the fish in the Gospel that had a piece mi aperit.
of money in its mouth *. He that is of * Mat. 17
the earth speaketh of the earth, Joh. 3. 27.
31. And too often corrupt communi-
cation procceds from the * wicked; * Ephes.
their mouth being like a Sink where 4. 29.
all the filth of the house runs out (d); (d) Lingua
These *Lepers* had need have their lips peccatoris
covered (e). astlubricas
& quacun-
que animo

suo adlubescunt, temerè effudit: (e) Levit. 13. 45.

Sinners in their ordinary Dis-
course bring forth Scripture, as the
Philistines did *Sampson* to make
sport,

sport, as if the Bible were the best Minstrel to play with, and a jest were worth nothing, unless it were seasoned with the salt of the Sanctuary. 'Tis a saying of *Luther*, Whom God hath a mind to destroy, he lets them play with Scripture: But in this sense the righteous is more excellent.

The tongue of the just is as choise silver, Prov. 10.20*. Gracious

* Docet Solomon
quo pretio habendus
sit Sermo iusti, &
quàm avidè tan-
quam argentum sep-
tiès defæcatum cap-
tandus. Cartwr.

words drop as silver from him to the enriching the Souls of others, *Eccl.* 10.12. *The words of a wise mans mouth are gracious*. In the *Hebrew*, they are *Grace**. His

* 37

words are not as *Vinegar* to fret, but as *Salt* to season others, *Col.* 4. 6. The roof of the mouth is called *Cælum*, Heaven; a godly mans mouth is full

(a) *Verba*
sunt nun-
cia cordis.
Bern.

of Heaven (a); he speaks as if he had been already in Heaven: The holy conference of the two Disciples going to *Emmaus* brought Christ into their Company, *Luk.* 24. 15. *While they*

they communed together, Jesus himself drew near and went with them; Such favourable speeches drop from holy lips, that God hath a Table-Book to write them down, Mal. 3. 16. Then they that feared the Lord spake often one to another, and God hearkened, and a book of remembrance was written. 'Tis reported of Tamerlain that he kept a Register of the Names and good Deeds of his Soldiers. God registers the speeches of his People that they may not be lost.

7. A righteous man is of a more excellent Spirit, Dan. 5. 12. *An excellent Spirit was found in Daniel. Numb. 14. 24. My servant Caleb because he had another spirit with him.* A wicked man hath *the spirit of the world*, 2 Cor. 2. 12. He is of an atheistical spirit; *Lucian* is his Old Testament, *Machiavel* his New; but a person invested with Grace hath choiceness of spirit in him: He is of a

- | | |
|---------------|-----------|
| 1. Sublime | } Spirit. |
| 2. Noble | |
| 3. Invincible | |

* *Secum* I. He is of a *Sublime* spirit. * He
sole in favours the things of God ; a person
culmina sublimated by *grace*, sets *his* feet where
cæli effert. others set their *hearts* ; he being
Cic. clothed with Christ the *Sun of righ-*
teousness, and crowned with the Gra-

* *Rev. 12.* 1. under him ; the world may have his
look, but Christ hath his *love* ; he
dwells below, but trades in the *Hie-*
rusalem above. A true Saint is taken
up about higher matters ; getting
the love and favour of God ; he
aspires after Glory and Immortali-
ty ; he looks no lower than a Crown ;
he feeds as the Birds of Paradise on
the dew of Heaven* ; he is employ-
ed about Angels-work , lifting up
Gods name in the world ; he is a li-
ving organ of Gods praise.

* *Hac iter*
est superis,
ad magni
recta so-
nantis,
Regalemq;
domum.
Ovid
Metam. 1.

2. He

2. He is of a *Noble* spirit ; he hath the spirit of an Heir, he scorns any thing that is disingenuous and sordid ; he can deny himself, but not disparage himself ; he can be *humble*, but not *base* ; he knows not how to palliate the sins of any, which were to wash the Devil's face : He cannot prostitute himself to the lusts of men, or flatter to get Preferment, *Job 32.*

21. A righteous man abhors to be byassed from the truth for Secular advantage : It was said of *Luther*, he cared not for Gold * ; his spirit was more noble than to be bribed with money : A good man will not purchase the liberty of his person by the insnaring of his Conscience ; *Heb. 11.*

* *Malch. Adam.*

35. *Not accepting deliverance.*

3. He is of an *Invincible* spirit ; he bears afflictions without fainting, or fretting, Though the *Archers* * shoot at him, his *Bow* abides in strength. Such as want a Principle of Grace, *faint in the day of adversity* * ;

* *Gen. 49. 23.*

* *Prov. 24. 10.*

* *Christi*
insignia.
 Thryve-
 rus.

they cannot bear a frown from a great man, or digest a reproach: If the bough of a Tree be rotten, the least weight hung upon it breaks it. But the righteous hath the heart of a Lion; he is not startled at the discourtesies of the world; he looks upon reproaches for Christ, as Ensignes of Honour*, 1 Pet. 4. 11. When the *Roman* Catholicks taunted at *Luther* for his Apostacy from their Church, I confess (said *Luther*) I am an Apostate from you, but a blessed one; I am such an Apostate as a Magician is when he renounceth his compact made with the Devil, and betakes himself to Christ. Grace steels the heart with courage, and fires it with zeal. *Nazianzen* said of *Athanasius*, he was both a Loadstone and an Adamant; a Loadstone for the sweetness of his Disposition, and an Adamant for the invincibleness of his Resolution. When the Emperor *Valens* promised *Basil* great Preferment,

ment, if he would subscribe to the *Arrian* heresie: Sir, said he, these speeches are fit to catch little Children, but we who are taught by the Spirit, are ready to endure a thousand deaths rather than suffer one syllable of Scripture to be altered. A righteous man is willing to take the *Cross* for his Joynture, and with *Ignatius* wear Christ's Sufferings as a collar of Pearl*. *Rom. 5. 3. We glory in Tribulation*, καυχώμεθα. *St. Paul* rattles his Chain, and did glory in it as a woman (saith *Chrysostom*) that is proud of her Jewels*. It is to my loss, said *Gordius* the Martyr, if you bate me any thing of my sufferings. Of what Heroick undaunted spirits were the Primitive Christians! who could scorn Preferences, laugh at Imprisonments, snatch up Torments as Crowns; and whose love to Christ burned hotter

* Si deprehenditur Christianus, gloriatur; interrogatus vel ultro confitetur, damnatus gratias agit: quid hoc mali est, cuius reus gaudet, cuius accusatio votum est, & pœna felicitas. *Tertul. Apol.*

* ὡς γυνή φιλόκοσμο.

* *Majora* than the Fire * ; insomuch that the
παδνμα Heathens cried out, *Verè magnus est*
7a, majora *Deus Christianorum* ; Great is the
sequuntur GOD of the Christians.
præmia.
 Tertul.

8. The *Prayers* of a righteous man
 * Heb. 11. are more excellent * : Another may
 4. *Abel* have more Elegancy in Prayer, he
offered a hath more sincerity, *Prov. 15. 8. The*
more ex- *sacrifice of the wicked is an abomina-*
cellent sa- *tion to the Lord, but the Prayer of the*
crifice, &c. *upright is his delight.* A sinners pray-
 ing is howling, *Hos. 7. 14.* but the
 prayer of a righteous man is musick
 in Gods ears, *Cant. 2. 14. Let me hear*
thy voice. for sweet is thy voice. Maxi-
minus a persecuter, being on his
 sick-bed craved the prayers of the
 Godly *. The excellency of a righte-
 ous mans prayer is seen.

* *Euse-*
bias.

by its } 1. Noble Exploits.

} 2. Gracious Returns.

1. By its Noble Exploits. *Luther's*
 prayer recovered *Theodorus Vitus* of
 a Consumption, after the Physitians
 had

had given him over for dead. The prayer of the righteous hath stopt the Sun in its full career. *Josh. 10. 13.*

It hath divided the Waters, *Exod.*

14 15, 21. Overcome Armies. *Exod.*

17. 11*. Cast out Devils, *Mat. 17.*

21. Opened Prisons, *Act. 12. 9.* Shut

Heaven, *Jam 5. 17.* Prayer hath had

power with God, *Hos. 12. 4.* The Ty-

rians tyed fast their God *Hercules*

with a golden Chain; the great *Jeho-*

vab is held by the prayers of his peo-

ple, *Gen. 32. 26.* *I will not let thee go*

till thou blest me.*

* *ἰκεῖν
ἐν μαχαί-
ῃ πλὴν ἢ
προσευχῇ*
Chrysost.

* *Precibus
suis tan-
quam vin-
culis liga-
tum tenu-
it Deum.*

2. By its *Gracious Returns*: When the tree of the promise is shaken by the hand of prayer, some fruit falls,

Job 33. 26. *He shall pray unto God, and he will be favourable unto him.* Prayer

is the Golden fleet the Saints send out to Heaven, which comes home

richly laden with mercy*. Sometimes God gives his people the same

mercy *in kind* that they beg, *I Sam. Aug in*

1. 27. *For this Child I praid, and the*

* *Oratio si
casta fue-
rit, celos
penetrans
vacua non
redibit.*
Serm.

Lord hath given me my petition. Sometimes God gives them that which is better than they ask ; they pray for Temporal things, and he gives them Spiritual; they pray for more health, and he gives them more grace ; they desire the *venison*, and instead of that, he gives them the *bleſſing* ; ſo he pays them in a better coyn. That which makes the prayer of a righteous man ſo excellent and available is,

1. Becauſe his Affections are drawn forth ſtrongly in prayer ; his eyes melt, his heart burns : He is *feruent in ſpirit*, Rom. 12. 11. It is a Metaphor alludes to water, *quæ ebullit præ ardore*, which boils over ; a good heart boils over with hot Affections in prayer ; there may be powder in a Gun when there is no fire ; ſome may have good matter in prayer, but no fire of affection to diſcharge it ; Prayer without fervency, is like wine that hath loſt the Spirits ; Fervency (as *Ambroſe* ſaith) baptizeth a duty,
and

and gives it a name^{*} ; without this, ^{* Operi nomen imponit.} prayer is no prayer : A righteous man is carried up to heaven in a *Fiery Chariot* of Devotion : This holy Fer- ^{* Implet Spiritus sanctus organum suum, & tanquam fila chor- darum tangit di- gitus Dei corda san- ctorum.} vency is caused by the Spirit of God, which both indites and inflames the Saints prayers. *Rom. 8. 26. The spirit helps us with sighs and groans* ^{*} : Not only gifts, but groans ; and surely the incense of a righteous mans pray- er with the holy Ghosts fire put to it, must needs ascend as a sweet perfume to Heaven. ^{Prosper.}

9. A righteous mans prayers are so excellent, because he sprinkles faith in every prayer^{*} ; *Psal. 25. 1. 2. Unto thee, O Lord, do I lift up my Soul, O my God I trust in thee.* Faith is the breath of prayer ; as the body cannot live without breath, so prayer cannot live unless faith breathes in it ; Faith is the bullet which is shot in Prayer ; a believing Prayer can obtain any thing from God^{*} : It is reported of a Nobleman of this Nation, ^{* Non ob- rarem nisi crederem. Hierom.} on,

on, that the Queen gave him a Ring, and told him that when he was in any streight, let him send that Ring to her, and she would relieve him. To this Ring I compare Prayer, when a child of God stands in need of any thing, he sends this Ring to God, and presents it by the hand of faith; and hath his desires granted, *Mat. 21. 22.*

3. A righteous mans prayers are so excellent, because Jesus Christ presents them to his father: Prayer as it comes from the Godly is mixed with sin, but Christ takes out the dross of their Prayers, and presents nothing but pure Gold; he dips the Prayers of the righteous in his blood, and mingles them with his sweet
- * Rev. 8. Odours*, and so they are to God
3. most fragrant and aromatical: A weak Prayer being laid upon Christ as the Altar, the Altar sanctifies it; Christ praying over a Saints prayer makes it prevalent, both in respect of
- of

of his *office*, as he is a Priest, and his *relation* as he is a Son, and his *merit* as he is God.

9. The *Tears* of a righteous man are more excellent: Holy tears are the costly gum which distills from the trees of Righteousness: *Mary Magdalen* stood at Christs feet weeping, *Luk. 7.38.* Her Tears dropped as pearls from her eyes *; the tears of the wicked are good for nothing, they are either *carnal*; they weep for worldly losses; or *spurious*, they are more troubled for Hell than Sin; Conscience is in an agony, there is water in their eyes, because there is fire in their bones: But the tears of a true Penitent are more precious, they drop from the eye of *Hope*, they are purifying Tears; the holy Mourner weeps out sin; these tears are the *Wine of Angels* *; *Luk. 15.*

10. So precious they are that God bottles them, *Psal. 56. 8.* Put thou my tears in thy bottle: In the Hebrew

* *Lachry-
mæ Veni-
am non
Postulant
sed obti-
nent.*
Ambrose.

* *Vinum
Angelo-
rum.*
Bern.

it

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* רמעתיו it is, *my Tear* * ; to show that God takes notice of every Tear. Holy Tears though they are silent, yet
* Psal. 6. they have a voice *.

8. — *Interdum lachrymæ pondera vocis habent.* —

Though they fall to the Earth, yet they reach Heaven : Tears dropping from the Saints eyes are as sweet water dropping from the Roses.

10. The *life* of a righteous man is more excellent,

1. For Spiritualness.

2. For Usefulness.

1. For *Spiritualness* ; and that three ways :

1. He lives by a more Spiritual *Rule* than others. A sinner either lives by no rule, or by a false ; he walks κατ' αἰωνα τῷ κόσμῳ, *according to the course of the world*, Ephes. 2. 2. But a righteous man goes by the Canon of Scripture, as a well made Dial goes exactly by the Sun : Gods Word is the Oracle he consults with,
'tis

'tis his pillar of Fire or Pole-star to direct him; *Psal. 119. 105. Thy Word is a Lanthorn to my feet*: The Word is a divine Pandect, 'tis a Model and Platform of Gods mind *, to which a pious man conforms his actions, both Moral and Sacred; he will not resolve his faith into Councils or Fathers *, nor will he follow the Examples of the best men further than they follow the Word.

* καὶ τὴν
τῆς ἀλη-
θείας ἀ-
κρίβητος.
Irenæus.

* Titubat
fides, si S.
Scripturæ
vacillet
authori-
tas, Aug.

2. A righteous man lives more Spiritually as he lives a life above others; whereas they live no higher than Reason *. *The just lives by Faith*, Heb. 10. 38. A righteous man moves in an higher Sphere, he penetrates the Clouds, *Moses saw him who is invisible*, Heb. 11. 27. Sense and Reason are too low of stature to see Christ; Faith climbs up, *not into the Tree as Zachæus, but within the Vail* *, and there sees Jesus: An ho-
ly person sends out Faith as a Spy

* Nihil
agit ultra
suam spa-
cium.

* Heb. 6.

19.

to

to view the land of Promise ; Faith unties difficulties, *Rom. 4. 18. Who against hope believed in Hope : Against the hope of sense, Abraham believed in hope of the Promise ; faith anticipates future things , and makes them present : When God told Abraham what a glorious Country he would give him, Abraham looked upon it as if it had been actually done, and he had taken livery and*

* *Super-seisin* * : Faith can live upon God
sunt nobis in the deficiency of visible comforts,
speranda Hab. 3. 17. Although the Fig-tree doth
multaque fides, not blossom , yet I will rejoyce in the
ac veluti Lord: A righteous man believes that
sub ma- if God will save him from hell, he will
num po- save him from want ; if he will give
nit. Jac. him a kingdom , he will not deny
Cappell. him daily bread.

3. A righteous man lives more spiritually, as he shows forth more of the power of Holiness in his life

* *βίον ἔχει*
ἐν ἁγιότητι.
Menand. Psal. 106. 16. Aaron the Saint of the
Lord:

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Lord: his sanctity adorned him more than his *Mitre* or *Linnen Garments*: a Moralist may live as a man, but he who is regenerate lives the life of Christ; *Joh. 2. 6.* * The *Macedonians* * *Vera religio est, imitari quem colis. Lact.* on the birth-day of *Alexander* did wear *Alexander's* picture about their necks, set with Gold and Pearl: So the righteous carry the lively picture of Christ in their holy Example; they live so devoutly as if they had seen the Lord with bodily eyes.

2. The life of a righteous man is more excellent for *Usefulness* * : He * *Bonum sui diffusum.* is a blessing in the midst of the Land, *Isa. 19. 24.* He spends and is spent for Christ * ; he had rather wear out, * *2 Cor. 12. 15.* than rust:

Nec propter vitam vivendi perdere causam. * *Dr. Reynolds.*

The lives of the wicked are unprofitable, therefore compared to chaff, *Mat. 3. 11.* and hurtful, therefore compared to thorns, *Mica. 7. 4.*
But

But a righteous man is like the *Bee* or *Silkworm*, working for the good of

* *Sicut se res habet ad esse, ita ad operari.* others *: *It comforts me (said worthy Jewel) that I have exhausted my self in the labours of my Holy Calling.*

Aquin.

A good man hangs between these two as a Needle between two Loadstones, *longing to be with Christ, and love of doing service.*

I. A righteous man is helpful to the *bodies* of others: He is a *Temporal Saviour*; he hath one eye shut to wink at the failings of others, and another eye open to spy their

* *Manus pauperis est Christi gazophylacium.* wants *: He is like the Heaven diffusing his influence, and sending down his silver drops of charity; he is a

Pet. Rav.

* *De cuius dono nunquam vacuo finis exivit egenus.* Amb.

staffe to the lame, bread to the hungry *: he puts under a golden crutch to support others when they are falling. It is reported of the young Lord *Harrington*, that he gave the tenth part of his yearly Revenue to charitable uses: As *Mary* brought her sweet Ointments to

anoint

anoint Christs dead body; so a gracious soul brings his oyntments of Charity to anoint the Saints which are Christs living body: A good man judiciously considers how he himself lives upon Contribution; the earth enricheth him with veins of Silver, crops of Corn: One Creature brings him Wool, another Oyl, another Silk; and as every Creature conspires for his good, so he studies to lay out himself for the good of others.

Jam. 2. 17. Faith if it hath not works is dead: Faith sanctifies works, and works testifie faith: A Believer with one hand receives Christs Merits, with the other relieves his Members; and he not only gives to the necessities of the poor, but gives *freely*; *Dent. 15. 10.* Charity drops from him as myrrh from the Tree. He doth not put his Alms among his desperate Debts; he is thankful that God hath made him in the number

* *Via cæli* of *givers*, and not *receivers* *.
est eleemo-

syna; incipe erogare, si non vis errare. August.

2. A righteous man is helpful to the *Souls* of others : He who pities his Neighbour's Ox when it is fallen into a pit, doth much more pity his Neighbours Soul that is falling into hell; he doth counsel the ignorant, confirm the weak, reduce the wandering, *Convert the sinner from the error of his way*, Jam. 5. 20.

3. A righteous man is helpful to a *Kingdom*; He stands as a Screen between it and the fire of Gods wrath, Psal. 106. 23: *Therefore he said he would destroy them, had not Moses his servant stood before him in the breach to turn away wrath from them.* When a breach is made in the wall of a Castle, Soldiers stand in that breach till the enemy be beaten back; so when the wrath of God was coming against *Israel*, *Moses* stood in the breach, and by his prayers kept

kept it off. The Saints are the *Atlases* that bear up a Nation from sinking; the Poets fained of *Heſtor*, as long as he lived *Troy* could not be demolished: *Pſal.* 75. 3. *I bear up the Pillars*: St. *Ambroſe* was called *the wall of Italy*. Lot while in *Sodom*, kept off the fire, *Gen.* 19. 22. *Haſt thee, eſcape to Zoar, for I cannot do any thing till thou be come thither*. A wicked Nation is oft reprieved for the righteous ſake: The Tares are ſpared for the Wheat ſake.

II. The *Death* of a righteous man is more excellent: Death comes with an *Habeas corpus*, *Pſal.* 89. 48. *What man is he that liveth and ſhall not ſee death?* Grace it ſelf gives no charter of exemption from it *; * ὅν τιλεῖ
An earthen pot though full of Gold ^{θεός,}
may break: The righteous who are ^{ὑποθήσ-}
earthen veſſels *; though they are ^{καὶ νέ-}
filled with the golden Graces are ^{Menand.}
not freed from breaking by death: * ^{2Cor. 4.}
7.

but their death is precious, *Psalms*
116. 15.

Wicked men like Hawks are set high upon a perch, vervel'd with Jingling bells, but then comes their passing-bell and calls them away, and when they die, there is no miss of them; their life was scarce worth a prayer, nor their death worth a tear; the wicked *die in their sins*, *Joh* 8.21. Death to them is but *Inferni porta*, a trap-door to let them into hell.

But when a righteous man dies, his sins die with him; the pale face of death looks ruddy, being sprinkled with the blood of the Lamb. When a Believer hath death in his Body, he hath Christ in his Soul; the day of his death is his Ascension-day to heaven*: The death of a Saint is precious,

* *Mors*
sanctis est
meta labo-
rum, deposi-

tio sarcina peccatorum, & Transitus ad meliorem vitam
Rivet.

1. To God; The righteous are said to be gathered *Iſa. 57.1. * a ſinner is carried away in a ſtorm* Job 27. 20. the righteous is gathered as we gather precious fruit and candy it; So greatly doth God value the death of a Saint, that he *makes inquisition* for every drop of his blood, *Pſalm 9. 12.*

2. His death is precious to the *Saints ſurviving*; they follow his hearſe weeping, as *David* did *Abner's*, 2 *Sam. 3. 31.* Though they know that when a godly man dies he is fixed in an higher and more transparent Orb, yet they cannot but mourn at the fall of ſuch a Star. 'Tis a lamentation when God cuts down the Pillars of a Land; the great Cables and Anchors of a Ship being gone, there is danger of a Shipwreck, it preſageth a ſtorm coming when God hides his Jewels: After *Auſtins* death followed the ſacking of *Hippo* by the *Goths* and *Vandals*.

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After the decease of *Paræus*, fell out the destruction of *Heidelberg* : Hence it is that the Saints who are left behind, when they see such as are the Glory of a Kingdom taken away by a stroke of death, cannot but cry as *Elisba* did, when *Elijah* was parted from him, 2 *King*. 2. 12. *My Father, my Father, the chariot of Israel and the Horsmen thereof*. The Saints living are affected with the loss of the godly, and carry them to their grave with a shower of tears.

12. The *Dust* of a righteous man is more excellent : When the Bodies of the wicked are laid in the grave, there lies an heap of dust to be tumbled into hell ; but the dust of a righteous man is part of Christs mystical body ; the dust of a Saint is united to Christ while it is in the grave : And as the dust of Believers is now excellent , so it will appear shortly in the sight of Men and Angels :

gels: *Trajan's* ashes were honoured at *Rome*; so the ashes of the Saints at the Resurrection shall be honoured when they shall be made like *Christs glorious body* *; in beauty, * Phil. 3. strength, agility, immortality. 21.

2. A righteous man is more excellent than a wicked, in respect of what he *Hath*.

1. He hath a more excellent *Name*: God himself embalmed *Moses* name, and set a garland of Honour upon his hearse, *Josh. 1. 2.* *Moses my Servant is dead*: The Names of the righteous are registred in the Sacred Records of Scripture, *Prov. 10.*

7. *The memory of the just is blessed* *. * *μνήμη δικαίου μετ' εὐχῆς*
The wicked leave their name for a curse, *Isa. 65. 15.* How cursed is the name of *Judas*! what Christian would baptize his Child of that name? *Chrys.*
How odious are the names of *Nero*, *Domitian*, *Bonner*? When their bodies rot under ground, their names rot above ground: But *by faith the*

Elders obtained a good report, Heb.

11. 2. How renowned was *Moses* for his Meekness; *Cornelius* for his

* *Si quis
sanctorum
memoriam*

*vilipen-
dendam
putaverit,
anathema*

fit. Concil.

Gangren.

Can. 20.

ויקד

* *שמו*

Valdè Ho-

norificum.

Arias

Montan.

Alms! their Names send forth a fragrant perfume in the Church of God to this day *. *Psal. 112. 6. The righteous shall be had in everlasting remembrance.* It may be said of a gracious person as once of King *David*, *1 Sam. 18. 30. His name was much set by* *. A wicked man may leave a great Estate behind; A righteous man leaves a good name.

2. A righteous man hath more excellent company :

1. He hath the *Communion of Saints*, *Psal. 119. 63. I am companion * to all them that fear thee*; A good man delights in a companion of his own *Species*; the Lamb cares not to be with the Wolf. If unawares a godly man lights into the company of the wicked, he fears either pollution or scandal, therefore makes haste as out of an infected house : A righteous man

הקד

* *μέτοχ*

Sept.

φιλ

Syrin.

man twists and incorporates among the Saints, he is joined to Christs body mystical, *Act. 4. 23.* And being let go, they went to their own company.

2. A righteous man hath communion with God, *1 Joh. 1. 3.* Our Fellowship is with the Father and his Son Jesus *. A gracious soul hath sweet intercourse with Heaven; he goes to God by prayer, and God comes to him by his spirit; How happy is that person who hath the Angels to guard him, and God to keep him company!

* *Hujus
conservationis
in ultima
contem-
platione
beatissima
Trinitatis.
Estius.*

3. A righteous man hath more excellent promises belong to him; what a sinner hath, is rather by providence than by vertue of a promise; the Saints are called *Heirs of the promise*, *Heb. 6.*

17. the Promises are precious, *2 Pet.*

1 4. * they are the beams of the Sun of Righteousness, the pleasant streams that run in the paradise of Scripture: Behold a blessed promise *Rom 8. 28.*

* *Pollicitis
divis qui-
libet esse
potest.
Ovid. 1.
Art.*

All things shall work for good; but to whom?

* & μὴ
ὀφείλει & μὴ.

* Promif-
fa Dei ca-
dunt in
debitum.
Aug.

whom? *to them that love God*: All *mercies* shall work for their good; they shall be footstools to lift up their hearts higher to Heaven, and all *afflictions* shall work for their good; the rod shall be a divine pensil to draw Christs image more lively upon their souls: and there is another promise, *Heb. 13 5. I will never leave thee nor forsake thee* *. This promise belongs to the heirs of Salvation; God will not leave his people, either to their strong corruptions, or their weak graces; he will counsel them in their doubts, supply them in their wants, defend them in their dangers, when they are most *assaulted* they shall be most *assisted*. How can God leave them? they are his spouse, will a man leave his spouse? Thus the Saints have the Royal Charter of the Promises settled upon them: and these Promises as they are *sweet*, so they are *sure*: Men reckon their Wealth not always by what ready money they

they have in their Houses, but by their Bonds and Leases; a Christians Estate lies most in bonds and bills of Gods hand sealed with his Oath*: What better security can there be? * Heb. 6. 17, 18.

4. A righteous man hath more excellent freedom, *Psal. 119. 45. And I will walk at liberty*: Another is capable of civil freedom; he may be a Roman born; but he is still enslaved to his lusts*; but a righteous person is Gods freeman, *1 Cor. 7. 21. his neck is out of the Devils yoke; he is freed from the law of sin, Rom. 8. 2. he hath Gods free spirit, Psal. 51. 12. which makes him free and chearful in his obedience; the will is not compelled but changed; a regenerate person is drawn indeed by the Spirit, but sweetly, as one is drawn into a garden of spices by the fragrancy of their smell; he is drawn to Christ as one is drawn with anothers beauty; so that while he is drawn he is free: a righteous soul chooseth the ways of God,*

* *ſne dux & co- ryphaus? Ubi te vitio ſcleritq; dediſti, mancipium es; & ſi ita eſt, quid refert quis aut qualis ſis, qui tuus non ſis?* Mornæus

God, *Psal.* 119. 30. and what greater act of freedom than an act of choice? And a Saint cannot have his spiritual freedom taken from him; while he suffers in prison, his conscience is most free; in short, he is made free of a *Company*, the *innumerable company of Angels*, *Heb.* 12. 22.

5. A righteous man hath more excellent *food*: Carnalists feed only on earthly provision, he feeds on heavenly; He *tastes how sweet the Lord is*, *Psal.* 34. 8. He feeds on Gods love, this is the *hidden manna*; he eats Christs flesh, which not only *begets* life, *Job.* 6. 33. but *prevents* death, *Job.* 6. 50. *This is the bread which cometh down from heaven. that a man*

* *μὴ ἀποθάνῃ*. *may eat of it and not die**: That is, *ἀποθάνῃ*, i. e. *not die the second death*; other bread *in eternum*. may nauseate or cause surfeit, but *Bragens*. there is no excess here, we cannot eat too much of the bread of life, we cannot have too much of Christ, as one cannot have too much health: Oh what excellent food is this, God himself is in this cheer.

6. A righteous man hath more excellent *armour*; viz. *the armour of light*, Rom. 13. 12. this is armour of Gods making, Ephes. 6. 16. and the Lord with his armour gives strength: *Alexander* might give a coward his armour, but he could not give him his courage; but God infuseth a spirit of magnanimity into his people, with his armor he conveys strength*, * *Deus ipse in nobis pugnat.* 2 Cor. 12. 9. *My strength is made perfect in weakness*: A Christian having on Gods armour, and going forth *in the power of his might**, nothing can hurt him, 1 Joh. 5. 18. *That wicked one toucheth him not*: That is, *Tactus lethali*, with a deadly touch, saith *Cajetan*: Grace is armour of proof, it may be shot at, but it cannot be shot thorough; this spiritual armour is not burdensome, a Christian may run his race in it as well as fight*: The armour of God, the more it is struck at the stronger it is; the more faith is assaulted, the more vigorous it is; the
more

Eph. 6.
10.

1 Cor. 9.
24.

*Viridesq;
coronæ, Et
palme præ-
tium vict-
oribus.
Virg. Æn.
l. 5. carm.
110.

more zeal is opposed the hotter it is ; this excellent armour makes a Christian stedfast in Religion ; Hypocrites wear Christs colours, but want his armour, therefore fall away : The righteous man never gives over the Spiritual combat, till the trophies are hung up, and the palm-branches are put in his hand in token of victory *.

7. A righteous man hath more excellent hopes :

——— *Credula vitam Spes fovet, & melius cras fore, semper ait.* ———

A sinners hope is in this life ; he hopes to encrease his Estate, he makes *the* wedg of gold his hope ; 'tis a *perishing* hope, *Prov. 11. 7.*

But the righteous mans hope excels, his hope is in Christ, his hope is both an *helmet*, 1 Thes. 5. 8. and an *anchor*, Heb. 6. 19. while he is fighting with tentation, hope is an helmet ; while he is upon the waters of affliction, hope is an anchor ; the anchor of a Ship is cast downwards, the

the anchor of the Soul is cast upwards in heaven; a Saints hope is a purifying hope, 1 Job. 3. 3. a death-bed hope, Prov. 14. 33. * a Soul-com-^{* Aga-}forting hope, Tit. 2. 13. Looking for^{tham} that blessed hope, and the glorious ap-^{Martyrem}pearing of the great God, and our Sa-^{ferunt}viour. When Christ was in the flesh, ^{Quintia-}he appeared as a surety, now in hea-^{no (ex cu-}ven he appears as an advocate, and ^{jus iussu}when he comes in the Clouds he will ^{praeiſa}appear as a Judge; a righteous man ^{sunt ma-}hopes for this blessed appearing, ^{milla)}when Christ shall vindicate his Saints ^{dixisse,}from all unjust calumnies, and openly ^{Annon te}acquit them in the Court. ^{pudet ty-}
^{rannu,}
^{membran}
^{illud in me}
^{amputare}
^{quod in}

matre ſuxiſti? Verum age, ſavi quantum poteris, dua tamen ſuperſunt mamillae quas nequis attingere, fidei una, ſpei altera.
Beyerlinck. Apothegm. Chriſtian.

9. A righteous man hath more excellent joys: Religion doth not reſtrain but refine his joy; what is the joy of a ſinner! he takes joy in corn and wine, he ſucks from the flower of pleaſure; alas, what is this to the joy

joy of the righteous? *Rom. 5. 11. We joy in God* *. This joy ariseth from the pardon of sin, the first-fruits of the spirit, the prælibation and fore-tast of glory; the gleanings of this heavenly joy, are better than the vintage of carnal joy: *Plato* told the Musicians, That Philosophers could dine and sup without them, much more a Believer can be merry in the Lord, without the supplement of worldly comforts.

* *Salit
mibi cor.
Plaut*

* *Plena est
gaudio
anima
mea, jamq;
adaper-
tum video
Cælum.
Sam. Hie-
ron. Cant*

1. It is a more *inward* joy, *Psal. 4. 7. Thou hast put gladness in my heart* *. Other joy lies more in the surface, it pleaseth the senses, 'tis like the *Paradise* the *Turks* dream of, where they shall have all dainty dishes served in, they have gold in abundance, silken and purple apparel, and angels their servants bringing them red wine in silver cups; this delights the fancy and the senses, but divine joy cheers the conscience *. *Æcolampadius* on his sick-bed, when they asked him, if he wanted

wanted any light? putting his hand to his heart, said, *Hic sat lucis*, Here I have light enough: The Saints joy being inward sweetens affliction, it turns their *water into wine* *; 1 Thef. * Act. 9.

1.6. *Having received the word in much affliction with joy.* Theodoret when 41.
αἰσθεταὶ τὰς
μαρτύρας
ὑπὸ θείῳ
ἐπορεύτο
μαρτύρων
ἡδονῆς.
Chr. he was on the Rack, in the midst of his Torments said, He did find no anguish; and when they took him down from the Rack, he complained they did him wrong in so doing, for (saith he) all the while I was on the Rack, I thought there was one in white, an Angel stood by, which wiped off the sweat, and I found much sweetness, which now I have lost.

2. It is a more *unmixed* joy. Worldly joy is usually spiced with some bitterness; guilt eclipseth it, *Prov. 14. 13. In laughter the heart is sorrowful*: One may drink wormwood in a golden-cup; but the joy of the righteous like *David's Harp*

E

drives

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drives away sadness ; it gives honey without gall ; it hath no allay or umbrage.

3. The joy of the righteous is more *durable*. Other joy is like a flower which withers while you are smelling to it. I have read of a River in *America*, which runs in the day with a full Torrent, but it is dry at night : The comforts of the world run strongly in the day of health, and prosperity, but at the night of death they are dried up ; but as joy *abounds* in the godly, so it *abides* : *Joh. 16.*

22. *Your joy no man taketh from you.* Divine joy is but begun in this life, it is perfected in glory ; here is but the tuning of the instrument, the sweet *consort* is reserved for heaven ; here the Saints do but sip of the cup, there they shall drink of the rivers of divine pleasure for evermore, *Psal. 16. 11.*

3. A righteous man is more excellent than a wicked, in respect of
what

what he *shall Have* : He shall have a better reward ; both righteous and wicked are rewarded, but there is a vast difference ; the wicked shall have a reward of punishment , the righteous of mercy, *Psal. 58. 11. So that a man shall say, verily there is a reward for the righteous* : They shall be rewarded with a *Kingdom*, *Luke*

*12.32. * The heighth of mens ambi-* * *Non caducum sed caeleste & perpetuum. Junius.*
tion is a Kingdom ; Earthly King-
domes are corruptible. What is be-
come of the pride of Babylon , the
*glory of Athens, the pomp of Troy *?*
they lie buried in their own ruins : * *Iam seges est ubi Troia fuit.*
But the Kingdom of Heaven cannot
be shaken, *Heb. 12. 28.* it runs parallel

with Eternity : In that blessed Kingdom we shall have a transforming sight of God, *1 Joh. 3. 2. We shall be like him* : As a Pearl by the beams of the Sun becomes bright and radiant like the Sun ; Gods terror shall be then laid aside, Majesty in God shall appear , but Majesty shining

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with Beauty , and sweetned with Love ; This will be *unspeakable and full of glory.*

And this reward is near at hand, *Rom. 13. 11. Now is our Salvation nearer than when we believed.* When *Columbus* his men were weary of their Voyage , he desired them to go on but three days longer ; they did so, and discovered *America.* While the righteous sail upon the waters of Affliction, this may comfort them in their Voyage, it is but going a little further, and they will see Heaven ; there the Tree of Life grows, and the crystal streams flow from *Lebanon* ; the Saints Salvation is now nearer than upon the birth-day of their faith.

Thus I have beaten out this Gold in the Text into the Leaf, and shown you wherein the Righteous is more excellent than his Neighbour.

2. The second thing is, *Why a righteous*

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righteous man is more excellent than
another?

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The Reason is in respect of that
near relation he stands in to Christ.

1. There is *Consanguinity*; he is
brother to Christ, *Heb. 3. 11.* Christ
partakes of his flesh, and he partakes
of Christs Spirit.

2. There is *Unity*; a righteous
man is one with Christ, as the mem-
bers are one with the head, *Ephes. 1.*
22, 23. Then surely the righteous
must needs have a surpassing dignity.
If Christ be a *precious corner-stone*,
1 Pet. 2. 6. those *lively stones* must
needs be precious which are built
upon him.

Use 1. See from hence what it is
that raiseth the price of a person, it
is righteousness; this puts a glory
and excellency upon him. He that
is graceless is worthless, *Prov. 10. 20.*

Use 1.
Informa-
tion.
1. Branch.

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The heart of the wicked is little worth:
 But righteousness makes the heart
 like the Heaven bespangled with
 Stars: The Graces are compared to
Chains of Gold, for their value, *Cant.*
1. 10. and to *myrrh* and *cassia* for
 their fragrancy, *Cant.* 4. 13. As the
 precious stones did shine upon *Aa-*
ron's brest-plate; so doth righte-
 ousness shine in the eyes of God and
 Angels. What made Christ admire
 the Woman of *Canaan*, but her Gra-
 ces! *Great is thy faith*, *Mat.* 15. 28.
 Christ was more taken with that,
 than with all the goodly buildings

* *Luk.* 21. of the *Temple* *. God esteems not

5. the better of any man because he is
 rich or noble, or embellished with
 worldly Ornaments, it is righteous-
 ness advanceth him *: Righteous-
 ness is to the Soul as the Diamond
 to the Ring, as Light to the
 World, which bespangles and adorns
 it.

* *Summa*
apud De-
um nobili-
tas, clarum
esse virtu-
tibus.

Hierom.

2 Br. Learn then that it is no disparagement to any person to be righteous, seeing it casts a splendor and renown on him, and makes him more excellent than others: Some are loth to espouse Religion, because they think it will be a stain to their reputation; but you see how righteousness doth emblazon ones Scutcheon, and give him a supereminency above others. *Novarinus* relates of an ancient King who invited a company of poor Christians, and set them above some of his Nobles; and being ask'd why he showed so much respect to men of such mean birth and extract? he replied, I must needs honour these as the Children of the high God, they will be Kings and Princes with me in another world. *Theodosius* thought it a greater renown to be *Membrum Christi*, than *Caput Imperii*; a Member of Christ, than the head of an Empire. The righteous are highly in favour

E 4

with

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with God, and he hath enrolled their names in the Book of Life, *Phil. 4. 3.* It was a custom among the *Romans* to write down the names of their Senators in a Book, therefore they were called *Patres Conscripti*; this is the honour of the righteous, their names are written among the Courtiers of Heaven. Believers in regard of their mystical Union with Christ, have a kind of excellency above the Angels, the Angels are *Morning Stars*, *Job 38. 7.* but these are *Clothed with the Sun* * : Can it be any shame to be

1. listed among the Saints, when God is not ashamed to be called their God? *Heb. 11. 16.*

* Rev. 12.

3. Branch.

3 Br.

See what high thoughts God hath of the righteous, he looks upon them more excellent than others, and his judgment is best worth prizing * ; The Saints have low thoughts of themselves, they overlook their own worth, like *Moses* who

* 3dly to
be so to
sinners
no envy
to Chr.

who wist not that his face shined,
Exod. 34. 29. The eye though beautiful, doth not see it self; yet as low thoughts as the righteous have of themselves, God hath high thoughts of them, *Isa. 43. 4.* Since thou wast precious in my sight thou hast

been honourable*. The Lord puts away the wicked like dross, *Psal. 119. 119.* The

* נכבדה *Te magni facio.* Vatabl.

greatest man in the world wanting holiness, is *res nihili*, like Naaman, who was Captain of the Kings host, and a mighty man of valour, but he was a Leper, *2 King. 5. 1.* A wicked man may be higher than others in Nobility and worldly Grandure*: a dunghil is higher than other ground, but it is never the better, it sends forth noisome vapours.

* Non debet pro magno haberi honor, qui nullius est ponderis Fumus. Aug. de civ. Dei lib. 5.

But God sets an high estimate upon the righteous, and that appears by bestowing more excellent Titles upon them than upon any others.

I. God

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1. God calls them his *Jewels*, *Mal.* 3.17. he laid his best Jewel to pawn for them: They are Jewels,

* *Splendore.*

1. For their *sparkling quality**; they shine in Gods eye: The Saints have *animas Angelificatas*, a kind of angelical brightness, as one of the

* *Tertull.* Ancients expresseth it*.

* *Pretio.*

2. They are Jewels for their *Price**: Diamonds (saith *Pliny*) were not known a long time but among Kings and Emperors; the price of a Saint is above others*; *Prov.* 28.6. *Better is the poor that walketh in his uprightness, than he that perverteth his ways, though he be rich.*

* *πολυ-
τελης.
Septuag.*

2. God calls the righteous *his hidden ones*, *Psal.* 83.3. they are hidden, first, for their *invisibilty*; their excellency is not known to many; the world can see their infirmity, not their eminency; a Saint hath that internal Glory as cannot be beheld by a carnal eye; the fair face is hid under a vail. 2. The
righ-

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righteous are hidden for their *safety*; Diamonds are hid in the Rock, so the Saints *life is hid in Christ*, the rock of Ages, *Col. 3. 3.*

3. God calls the righteous *the excellent of the earth*, *Psal. 16. 2.* Or the *magnificent*, as Junius renders it; they are the spiritual Phœnixes, they are the cream and flower of the Creation; they are *purior pars mundi*, the purer part of the world, *double-refined*, *Zach. 13. 9.*

4. God calls them *vessels of Honour*, *2 Tim. 2. 21.* though they are *earthen vessels*, yet they have heavenly treasure in them; they are fill'd with the wine of the Spirit, *Ephes. 5. 18.* Though they are scowred with affliction, yet it is to make them brighter, *Dan. 12. 10.*

5. God calls them *the apple of his eye*, *Zach. 2. 8.* * The apple of the * *Nihil*
eye is the tenderest part of the eye, *charius*
to express Gods tenderness of them, *pillâ*
oculi.
faith *Salvian.* God cannot endure to *Drusius.*
have his eye-ball touched. 6. God

6. God calls them his *Portion*,
 חֵלֶק * *Dent. 32. 9.* * as if his riches lay in
 them: A man seals a bag of Money
 for his use: so the Lord seals his peo-
 ple as his portion with a double seal,
 the one of *Electiōn*, 2 Tim. 2. 19. the
 other of *assurance*, Ephes. 1. 13.

* οὐδὲν
 ἀνεγένιστο.
 Plato.

7. God calls them his *Plant of re-
 nown* *, *Ezek. 34. 19.* he hedgeth in
 this noble plant with his protection,
 waters it with the silver-drops of his
 Ordinances, blesteth the springing of
 it, adorns it with fruit, transplants
 it into the heavenly Paradise where
 it grows continually in the sweet
 Sun-shine of his favour.

8. God calls them *joint-heirs with
 Christ*, Rom. 8. 17. Jesus Christ is a
 rich Heir, *Joh. 16. 15.* He is *Lord of
 all*, Gal. 4. 1. Heb. 1. 2. and the Saints
 are συγκαλησθέντες, they go sha-
 rers with Christ.

9. God calls them the *Luminaries
 of the World*: They give light by
 their precepts and example; *Phil. 2.*

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15. *Among whom ye shine as Lights in the world: Lot* was a bright Star in *Sodom*; the world would be dark, were it not for *the children of light* *.

1 Thes. 5.

5.

10. God calls them a *peculiar people*, 1 Pet; 2. 9. he hath taken them out of the world as out of the wild forest, and enclosed them to himself by a *decree*; or, (as the *Greek* carries it) they are λαός εις πειποίησιν, a *purchased people*; the righteous are the purchase of Christs blood, he will not lose his purchase.

11. God calls them a * *Kingdom of Priests*, Exod. 19:6.

* βασι-
λειαν ιε-
ροκρα-
τουμα.
Quia fide-

les consecravit Deus, hinc fit ut sacerdotes: & quia omnia subjecit pedibus eorum, hinc fit ut reges vocentur. Cameron.

1. They are *Kings*, they have their *Throne*, Rev. 3. 21. and *white Robes*, Rev. 6. 11. *Robes* signifie their *Dignity*, and *White* their *Sanctity*.

2. They are *Priests*. The *Priesthood* under the *Law* was honour-
able,

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able, the Kings daughter was Wife to *Jehoiada* the Priest, 2 *Chron.* 22. 11. In ancient times, the *Egyptians* chose their Kings out of their Priests; the Saints are consecrated to be Priests to offer up to God the Eucharistical sacrifice of praise and thanksgiving in Heaven.

12. God calls them *a crown of glory and diadem in his hand*, *Isa.* 62. 3. * that is (saith a learned Writer) they are exceeding eminent and renowned above other people; as the Crown is an Ensign of the highest state and honour; nay, the Lord calls them expressly, *his Glory*, *Isa.* 46. 13. *Israel my glory*; as if Gods glory lay in his people: All which shews what an high estimate God puts upon the righteous, in giving them such illustrious Titles of honour. They are *Princes in all lands*, *Isa.* 45. 16. Kings do *minister to them*, *Isa.* 60. 10. yea Angels, *Heb.* 1. 14. the Lord

* *Quantum est illorum hominum gloria, ex quibus sui regni coronam conficit Deus. Forer.*

Lord will give *whole Kingdoms* to ransom them*, *Isa.*

43. 3. *I gave Egypt for thy ransom*: That was when God destroy'd *Egypt* in the Red Sea for the saving of *Israel*; nay, God gave his own Son to die for their ransom, *1 Pet. I. 18.*

* ἡ δὲ ἐν αὐτῷ συνεν-
δῶς πονηρον, πέν-
των ἐστὶ βασιλείων
βασιλικὸς ἄστρος.
Chrysost.

And if God esteem so highly of his people now *on earth*, how much more will he value them when they are in heaven? If when the righteous are *afflicted*, they are so excellent, how much more when they are *crowned*? If when with the *Emerald*

they have their *Nævi*, their blemishes, they are precious*; then how much more when all their imperfections shall be done away, and they shall be presented to the Father *without spot and wrinkle!*

* Non semper pura
& limpida fulget in
animis piorum gratia
sed exigua illa lampas
varius ignorantie
nebulis implicata est.
Rivet.

Ephes. 5. 27. If Gold be valuable in the wedg and the oar, then how precious is it when it is fully refined! If
wheat

wheat be excellent when it is mingled with chaff, then how much worth hath it when it is fanned and made pure ! If God reputes the righteous more excellent than others when conflicting with infirmities; Oh how incomparably excellent and glorious will they appear in his eye, when they shall be clarified from all lees of corruption, and shall shine with knowledg as the air with light: If a man makes any account of his friend when he sees him under distempers of body, which cause frowardness, how much more will he prize him when he sees him in perfect health, and his spirit is calm and sedate. If God esteem the righteous better than others in the present juncture of time when they have their untoward passions, and fainting fits of unbelief, what will he do when they shall be perfectly holy, and as the Angels of God ?

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4 Br. See the different esteem 4 Branch.
that God hath of the righteous,
and that men have of them: The

men of the world esteem
lightly of the Saints *;
they disdain them, and
scarce allow them half
an eye; they think, of
all things the people of
God may be best spared.

* *Apud mortales si
quando computatio
de Præstantia homi-
num instituatur,
Pietas à tergo rejici-
tur, neque unquam
velut in lancem as-
cendit. Cartwr.*

they look upon them as the bur-
den and reffuse of the earth, I Cor.

4. 13. *We are made as the filth of the
world, and are the off-scouring
of all things unto this*

*day**. The Apostles who
were the eyes of the
World, the breasts of
the Church, earthly An-
gels; yet were counted
by some like the *Dung-*
cart, that goes through
the City, into which
every one throws his
filth. The Saints are

* *περικατάκτατα.*
Tanquam sordes &
faces. c. lap. The-
odoret. Lustramen-
tum. Ambrose. πε-
ρίσπυα. Pulvis ve-
stigatorum. Laurenti-
us. Græca scholia di-
cunt περίσπυα, esse
reticulum vel stro-
phiolum quo sudantes
se abstergunt. Hiero.
interpretatur, Quis-
quilias.

F

loaded

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loaded with inveſtives, and are not judged worthy to live in the world ; *Act. 22. 22. Away with ſuch a fellow from the earth, for it is not fit that he ſhould live.*

But God puts another guiſe-rate and value upon the righteous; he thinks the world is not worthy of them, *Heb. 11. 28 Of whom the world was not worthy.* Hence it is he takes his children ſo faſt away by death, and placeth them among the Cherubims : God looks upon the righteous as his curious Needle-work wrought with the finger of the Holy Ghoſt, as the *Æon*, and glory of the Creation. He would ſoon break up houſe in the World, were it not for their ſakes. This excellent eſteem God hath of them, will be beſt ſeen when he ſhall ſeparate between the *Precious* and the *Vile*, and ſhall ſay to the wicked, *Go ye curſed* ; and to the godly, *Come ye bleſſed.*

5 Br. See how dearly God loves ⁵ Branch.

the righteous, and how near to his heart they lie ; *They are more excellent* ; the word [*excellent*] carries *affection* in it. Things we prize we love. The righteous are Gods *Treasure*, Psal. 135. 4. and where his *Treasure* is, there is his heart : They are Gods delicious Garden, where he plants the flower of his love, Psal. 146. 8. They are *the dearly beloved of his soul*, * את-יִרְרוּת נַפְשִׁי Jer. 12. 7.* They are his *Hephzi-bah*, or darling, Isai. 62.

4. * He engraves them upon the palmes of his hands, that they may be never out of his eye, Isa. 49. 16. He rejoyceth over them with joy, and rests in his love, Zeph. 3. 17. It is no ordinary affection that God bears to the righteous; the Sun shining upon a *burning glass*, sets on fire only the object which is near the glass; the

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beams of Gods love are more intently enflamed towards them who are near him by grace ; these have the strength and spirits of his love distilled ; he loveth them as he loveth Christ, *Joh. 17. 26.* Indeed in one sense Gods love to Christ and Believers is not alike ; for Christ is loved purely for his own sake, but Believers are loved for Christs sake ; yet in another sense God the Father loves Believers as he loves Christ : It is the same love for the *quality*, the same for the *unchangableness* of it ; God will no more cease to love Believers, then he will to love Christ.

6 Branch. 6 Br. See from hence what a venerable opinion we should have of the righteous, they are to be prized by us above o-

* *Honorandi sunt sancti, non adorandi.*
Aug. de vera relig.
c. 55.

thers* ; *Psal. 15. 4.* He honoureth them that fear the Lord. A Saint in rags

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L

is better than a sinner in scarlet :
 We prize things that have an excellency in them; why do we value Gold and Pearl, but because they excell glass-bugles? Oh then esteem the righteous as most worthy, because of their intrinsick holiness, whereby they out-shine their neighbours. The righteous carry Christ about them *, *Gal. 2.* *Christ liveth in me.* Queen *Cleopatra* put a Jewel in her cup, which contained the price of a Kingdom; how rich are they who carry *the pearl of Price* about them? Despise not the Saints for their worldly Poverty *, but honour them for their Vertue; we esteem of a Ruby or Diamond, though it be in the dust. *John Baptist* was girt with a leathern-girdle, yet he was *more than a Prophet*, *Mat. 11.* 9. He was honoured to usher in the King of Glory into the World:

* ἐσθὲν τῷ
 δικαιο-
 πρου-
 γου-
 ῖος πλεσι-
 ὠτερον.
 Chryl.

* Bone
 mentis so-
 rare est pau-
 pertas.
 Petron.

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John was so eminent a person, that doubtless *Herod* might have kept his oath, though he had not be-headed him, for he sware to the Damsel to give her what she asked *unto half of the Kingdom*, Mar. 6. 23. But *John Baptist* was more worth than all his Kingdom. A Saints *facing* may be mean, but he hath a rich *lining*; the out side of the Tabernacle was Goats hair, but within it was embellished with Gold; *Psal.* 45. 13. *The Kings daughter is glorious within.* Jesus Christ himself was outwardly mean, yet in him are hid all the *treasures of wisdom*, Col. 2. 3. A Soul inspir'd by the Almighty, and beautified with grace, doth exceed others more than the light of the Sun doth exceed the light of a Taper.

7 Branch. 7 Br. If the righteous are more excellent than others, then how
severe

severe will God be against those that wrong them; the wicked are thorns in the sides of the godly; Saint *Paul* was scourged by cruel hands, 1 Cor. 11. 35. *Thrice was I beaten with rods*; as if you should see a Skullion whip the Kings Son; but *shall not God avenge his Elect*? Luk. 18. Surely he will; Isa. 34. 6, 8. *The sword of the Lord is filled with blood, for it is the day of the Lords vengeance, and the year of recompences for the controversie of Sion.* As if the Prophet had said, The time appointed is now come for Gods avenging *Sion's* wrongs. Jer. 50. 10, 11. *Chaldea shall be a spoil. saith the Lord, because ye were glad, because ye rejoiced, O ye destroyers of mine heritage.* Jer. 30. 16. *All that prey upon thee, will I give for a prey.* The Saints are persons of Honour, they are Gods *first-born*; Oh how enraged will the

Lord be against such as offer injury to them ; they trample God's pearls in the dust, they strike *at the apple of his eye*. The righteous are Gods *royal diadem*, Isa. 62. 3. Will a King endure to have his Robes spit upon, and his Crown thrown in the dirt ? What is done to the righteous, is done to God himself. When the Kings favourite is struck at, the King himself is struck at, 2 King, 19. 22. *I know thy rage against me* : The rage of Sennacherib was against the person of Hezekiah, but (there being a league between God and his people) the Lord took it as done to himself, *I know thy rage against me* : Certainly it shall not go unpunished, Psal. 105. 14. *He reprov'd Kings for their sakes*. What became of Julian, Nero, Dioclesian ? One of them had his death-wound from Heaven, others of them

them had theit bowels come out, and died raving. *Charles* the ninth of *France*, who had glutted himself with the blood of so many Christians in the Massacre at *Paris*, was in such inward horror, that he never durst be waked without Musick, and at length blood issued out at so many parts of his body, that he died bleeding *. These * AAs and Mon. were set up as publick Monuments of God's vengeance.

2 Use. Let us try whether we 2 Use. are in the number of these righte- Exam. ous ones; then we are more excellent than others.

I. A righteous man is an hum- I Trial. ble man *; he who is proud of his * ταπειν- righteousness, is unrighteous. Luk 7 at ἐκείν. Orig. 18. I. God I thank thee that I am * Non not as other men are, I fast, I give vulnera Tythes *: Here was a Triple- ostendit sed munera. crown

crown of Pride the *Pharisee* wore; Righteousness though it raiseth the name, it depresseth the heart, *Job* 15. 10. *If I am righteous, I will not lift up my head.* The Violet is a sweet flower, yet hangs down the head; such a flower was *Job*. The righteous are like the Silk-

* *In quantum virtute sublimis, in tantum verecundia humilis.* Cyprian.

worm, while she weaves her curious works, she hides her self in the silk *: The righteous man is more in judging himself, than in playing the Critick

upon another. He shrinks into nothing in his own thoughts; *2 Cor. 12. 11.* *et x̄i id̄ est eip̄s.* Though

I be nothing. David cries out, I am a worm and no man, *Psal. 22.*

6. Though a *Saint*, though a *King* yet a worm: *St. Austin*, Lord, *I am*

* *Non sum dignus quem tu diligas.* August.

not worthy of thy love *: *Bishop Hooper*, Lord, *I am hell, but thou art heaven.* One of the Martyrs sub-

subscribed his Letter, *The most hard-hearted-sinner, John Bradford.* He who is righteous puts a greater value upon others than upon himself, *Phil. 2. 3. Let each esteem other better than themselves.* The higher Grace is, the lower the Heart is; the more Gold you put in the Scale, the lower it descends; the richer the Ship is laden, the lower it sails. When the Soul looks black in its own eye, it is most comely; *Isa. 57. 15. I dwell with him also that is of an humble spirit.* God hath two Heavens, and the humble heart is one of them.

2. A righteous man is devoted ² *Trial* to holiness: The Priests under the Law were not only wash'd in the great laver, but adorned with glorious apparel, *Exod. 28. 2.* the emblem of a righteous man, who is not only washed from gross sin,
but

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but adorn'd with inward sanctity ; he is what he seems ; he hath not only holiness painted on him, but living in him. 'Tis said of *Zachary* and *Elizabeth*, they were *both righteous before God, walking in all the commandments and ordinances of the Lord blameless*, Luk. 1. 6. A good Christian is *Gods Temple* ; his body is the outward Court of the Temple, and his soul the Sacrary, or *Holy of Holies* : He is *pure in heart*, Mat. 5. 8. his work is to serve God, and his end is to enjoy him : Man having a principle of *reason*, must not live as a beast ; and having a principle of *righteousness*, he must not live as a sinner ; he is now metamorphis'd ; he lives *εὐσεβῶς*, *Godlily*, Tit. 2. 13. Christ is not only his *Priest*, but his *Pattern* : as he makes use of Christs death for his Salvation, so of Christs life for his imitation.

3. A righteous man is
just in his dealings *, *Psal.*

24.3,4. *Who shall ascend
into the hill of the Lord?*

He that hath clean hands,

&c. He who is righteous hath not
only his heart purged from un-
holiness but his hands

from injustice *. He ab-
hors all indirect ways, he

will not defraud to grow rich, he
will not sell his conscience for a

wedg of Gold. A good

Christian is zealous for
duties of both Tables *;

He makes *Piety* and *Justice*
kiss each other.

* *Iustitia unicuique
tribuit quod suum
est. Cicero.*

* *Immunis aram si
tetigit manus. Horat.*

* *Quicquid propter
Deum fit, equaliter
fit.*

4. A righteous man serves God 4 Trial:

out of a principle of love: Grace

doth new byas the heart, and

carry it strongly towards

God in ardent *affections* *;

a righteous mans serving

God is not by *constraint*,

* *Amor est vis animæ,
impetu quodam &
pondere ferens eam in
beatissimum Deum.
Bern.*

but

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but *consent*; 'tis his Heaven to serve
 God: He mounts up in the fiery
 chariot of Love, and breaths forth
 his Soul into his Saviours bosom:
 Love is the *shibboleth* which dif-
 ferenceth a righteous man from
 others. The carnal man saith,
What a weariness is it to serve the
Lord, Mal. 1. 13. The righteous
 man saith, What a pleasure is it!
Rom. 7. 22. I delight in the Law of
God in the inner man. As the Bee
 delights to suck the flower, so doth

* *Amor ipse sibi*
dulce satis Pabulum.
 Bern. sup. Cant.

an holy person to obey
 God *; 'Tis *amor elicitus*,
 he doth duty out of love
 to duty; he prays out of
 love to Prayer: When he sings,
he makes melody in his heart to the
Lord, Eph. 5. 19. Love lines the
 yoke of religion, and makes it
 easie, *Mat. 11. 13.* As a bride de-
 lights in putting on her Jewels,
 as a Musitian delights in playing on
 his

his Voyal, so a gracious soul delights in obeying God: Love to duty is better than duty; serving God with delight is Angelical: The Seraphims are described with wings, *Isa. 6. 2.* to show as well their chearfulness as their celerity in Gods service.

5. A righteous man perseveres *5 Trial.* in Religion: He who gives over his work before he hath finished it, is but half a workman; and he that gives over in Religion before he hath finished his faith, is but half a Christian. The Promise is *τῷ νικῶντι, To him that overcomes,* *Rev. 3. 10.* Who makes reckoning of Corn that sheds before harvest? It was the glory of the Church of *Thyatira*, her last works were more than her first, *Rev. 2. 19.* * *Non pugnanti sed vincenti dabitur Corona.* Perseverance carries away the garland; a true Christian doth not only set out in the race, but hold

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* à Carce-
ribus ad
mutam;

hold out *; *Job. 15. 9. The righteous also shall hold on his way: Be the way what it will, though strewed with thorns, though there be a Lion in the way, he is resolved to hold on his way, Act. 20. 24. Bonds and afflictions abide me, but none of these things move me.* The troubles a godly man meets with for Conscience, do by an holy antiperistasis, the more enflame his zeal: Sufferings cannot make Christ leave loving the Saints, nor make the Saints leave loving of Christ; *Job* though he lost all, held fast his integrity, *Job 2. 3.* Unsound hearts when they see the swords and staves are up, leave Christ and shift for themselves: A right-spirited Saint is made of mettall that will not wear out. *Athanasius* was the glory of his age, he had a counter-motion to the Times; he kept his piety when the

the

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the World turned *Arrian*. *Melan-
thon*, who was called the Phoenix
of *Germany*, was (as *St. Ambrose*
saith) like the Cypress-tree which
keeps its verdure and greenness in
the winter-season. The Church of
Pergamus held fast Christs name,
though she dwelt where Satans seat
was, *Rev* 2.13. This is to be righ-
teous to be *faithful to the death* *, * *Rev*. 2.
and not suffer the breast-plate of
holiness to be shot thorough. *Job*
23.11. *My foot hath held his steps:
his way have I kept, and not declined.*
And whosoever is thus divinely
qualified, is intituled to this privi-
ledg in the Text, He is *more ex-
cellent* than others.

10.

Use 3. If the righteous are thus *Use* 3.
excellent, let it encourage us all *Exhort.*
to true Piety; no sooner do we *1 Branch.*
become *gracious*, but we become
precious, *Josh*. 5.9. *This day have I*
G *rolled*

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rolled away the reproach of Egypt from off you: That day we become righteous, our reproach is rolled away from us. Faith raiseth our Fame; Righteousness exchangeth our Fetters for a Crown, Prov. 4. 9. A Crown of glory shall she deliver to thee. By espousing Godliness, we are better than others, Eccles. 7. 8. And richer, being possessed of a golden Mine; i.e. The unsearchable riches of Christ, Ephes. 3. 8. We have from Christ the riches of Justification, and Consolation, and Glorification; we are as rich as the Angels; Oh then let this excite every one to be godly; Righteousness puts a splendid excellency upon a man, as if you should see a clod of dust turned into a Star.

2 Branch. 2 Branch. If the righteous are so excellent in Gods eye, then let God be excellent in their eye: If they

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they are high in Gods thoughts,
let God be high in theirs; let the
Saints have adoring thoughts of
God; *Psal. 71. 19. Thy righteousness,* O God, *is very high.* *Psal. 83.*

18. Thou whose Name is
Jehovah * *art the most*
high over all the earth.

* יהוה nomen te-
tegyesumaton, q.d.
aeterna essentia. Zan-
chy.

God is τὸ ἀγαθὸν ὑπερλαμ-
πεν, the most super-emi-
nent blessing; *Psal. 106. 2. Who*
can show forth all his praise? God
surpasseth the praises of the Arch-
Angels; He is incircled with Glo-
ry and Majesty, *Psal, 104. 1. He*
doth infinitely out-vye all the
Powers of the earth: Princes hold
their Crowns by immediate tenure
from him; Prov. 8. 15. his Domi-
nions are largest, his Possession
longest, Heb. 1. 8; Thy Throne, O
God, is for ever and ever. Those
Excellencies which lie scattered
in the Creature, are infinitely uni-

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ted in God. *S. Austin* complains that men can admire the magnitude of the Stars, and not admire him who is *the father of lights*. Oh esteem God most excellent.

1. Gods *wisdom* is excellent, *Job* 9. 4. He is *wise in heart*; he knows the *causes* of things; yea, *uno intuitu*, at *one instant*; the Angels light their lamps at this Sun.

2. Gods *Power* is excellent. He is *Elshaddai*, Almighty, *Gen.* 17. 1. What cannot he do that can create? His Power is as large as his Will: *Job* 23. 13. *What his Soul desireth, even that he doth*: He bridles the proud waves, *Job* 38. 11. He *cutteth off the spirit of Princes*, *Psalms* 76. 12.

3. Gods *Holiness* is excellent. This is the most sparkling Jewel of his Crown, *Exod.* 15. 11. *Glorious*

rious in Holiness *. God is first *Transcendantly* holy, *I Sam. 2. 2.* *There is none holy as the Lord.* The blessed Seraphims cover their faces, and cry *holy, holy*, but what Angels can take the just dimensions of his Sanctity? they are too low of stature to measure these Pyramids: 2. God is *communicatively* holy; *Lev. 20. 8.* *I am the Lord which sanctifie you.* He is not only a *Pattern* of Holiness, but a *foundation*: He empties his golden Oyl through the Pipes of the Sanctuary. His Holiness is *imparted*, though not *impaired*. 3. God is *Unchangably* holy; his Holiness can no more cease, than his Godhead: He never lost a drop of his Holiness; as he cannot have more Holiness, because he is perfectly holy; so he cannot have less

* Sanctitas Deo tribuitur, non solum quia purus est ab omni inquinamento, sed maxime quia nulla vel moralis, vel naturalis ei incidit imperfectio. Rivet.

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Holiness, because he is *Unchange-*
ably holy.

4. God's *Love* is excellent,
Psal. 36. 7. *How excellent is thy lo-*
ving-kindness, O God! This drops
as the honey-comb; it dulcifies and
sweetens the *Waters of Marah*; it
is *better than life*, Psal. 63. 3. It
hath an Hyper-hyperbole in it;
it *passeth knowledg*, Ephes. 3. 19.
Gods love may be *felt*, but not
fathomed. Oh then let the Saints
have God-admiring thoughts;
the Psalmist esteem'd him above
the Glory of Heaven, and the
Comforts of the Earth, Psal. 73.
25. God is the marrow and quin-
tessence of all good*: His beauty
is amazing, his love is ravishing;
all divine Perfections meet in God,
as the lines in the center. Let us
then with St. Paul, count all things
loss for him; if God puts such a
value and appretiation upon the
right-

* Bonum
in quo
omnia bo-
na. Aug.

righteous, they are highest in his esteem, let him be highest in theirs.

3 *Br.* If God hath so honoured 3 *Branch.*
the righteous and made them better than others, let not the righteous debase themselves, or lose any of their excellency; hath God made them precious, let not them make themselves vile.

1. Let them not debase themselves with *Earth*: An *earthly Saint*, is as great a contradiction as an *Orthodox heretick*. 'Tis called *αιχρονομία*, *filthy lucre*, 1 *Pet.* 5. 2. because it doth so befilthy a person. Earthliness is an enemy to grace. 'Tis *Aristotles* observation, Dogs cannot hunt among sweet flowers, because the smell of the flowers diverts the scent of the Hare: Those can scarce run after Christ in the *savour of his Oyntments*, who are diverted by the smell of

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earthly delights ; whom the *Hele-
na* of the world kisseth, it betrays.
It is below a Christian, and doth
too much resemble Satan, to be

* ὁ πᾶσι ἐστὶν ὁ
πολλὰ κεκτημένος,
ἀλλ' ὁ μὴ πολλῶν
δεόμενος. Possel.
Apophth.

always *compassing the
earth* *. Jer. 45. 5. *And
seekest thou great things
for thy self ?* As if God
had said, what thou *Bar-*

Transcribe

ruch ? who art by thy new birth
excellent, a-kin to Angels ; by
thy *Office* excellent ; a *Levite* ; dost
thou seek earthly things ? and
what, seek them *now* ? I am going
to pluck up, and art thou plant-
ing ? the Ship is sinking, and art
thou trimming thy Cabin ? Oh
Baruch do not so degrade thy self
of thy honour ! *Seekest thou great
things, seek them not.* Though the
wicked like Eels wrap themselves
in the mud, yet let the birds of
Paradise fly aloft ; the higher
grace is, the less earthly-minded
should

should Christians be ; the higher the Sun is, the shorter is the shadow.

2. Let not the righteous debase themselves by sinful compliance: Such as profess themselves to be regenerate, should not be malleable to every opinion and humor ; shall the excellent Cedar bend like the pliant Willow? *Gen. 49.*

14. *Iffachar is a strong Ass, couching down between two burdens.* *Iffachar* was a strong tribe, but wanted courage: You who are righteous, be not too *Couchant*, do not *chuse iniquity rather than affliction*, *Job 36.21.* Do not so value your liberty as to wound your integrity. God is a great God, dare not to offend him; he is a good God, venture not to lose him; be not swayed with the evil examples of others; dead fish only swim down the stream. The
righte-

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righteous do much lessen both their *esteem* and *reward* by symbolizing with sinners. Let not the godly force their Conscience; the dust will be wiped off this glass, and then it will represent guilt. When *Cranmer* had with some renitency of mind subscribed to the Popish Articles, he was afterwards in great horror: his Conscience was like *Moses* rod, turned into a Serpent; he could have no peace till he had recanted his subscription: By sordid unworthy actions the holy spirit will be grieved, the godly will be offended, the wicked will insult, and Conscience will accuse: Conscience is like a *Bee*; if a man doth well, it gives honey; if ill, it puts forth a sting.

4 Branch. 4 Br. If the righteous be more excellent than others, let not them envy the prosperity of the wicked,
Prov.

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Prov. 23. 17. Let not thy heart envy sinners. God hath made you better then they ; he hath given you his spirit to sanctifie you, and his Son to save you.

Envy is an ill humour * ; it is * *Pallor in ore sedes, macies in corpore toto.*
Vulnus occultum (saith *Cyprian*) it hurts a mans self most ; Envy drinks its own venom ; it corrodes the body as canker doth iron,

—*Simul peccat & plectitur*—

The first man born in the world was envious *.

Theodoret observes, it was not so much *Cains* own sin troubled him, as to

* *φθονος ἐκ ἡττον λυπᾶται ἀλλοτρία εὐτυχία, ἢ τῇ ἐαυτοῦ δυστυχία.* Bion.

see his Brother's offering accepted.

It becomes not Gods people to feed this fretting disease ; it is bad to feed an enemy. What if

God wring out the water of a full cup to the wicked, it is but a sugred poyson ; Prosperity like *Circe*,

with

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with its enchantments turns men into swine; it makes them grow worse; the Moon never suffers an Eclipse, but when it is at the Full *. The world is given to the wicked in

* *Id concedit Deus iratus quod negat Propitius. Aug.*

anger. When *Belshazzar* was in the midst of his jollity, the hand of God was writing bitter things against him: The hot day of Prosperity presageth thunder at night. *Hamans* banquet was but a Preface to the Halter. O Christian, shake off envy, as *Paul* did the Viper. God hath made thee more excellent than others, he hath given thee better riches and Preferment; they have a *Golden apple*, thou hast a *Crown*, 2 Tim. 4. 7. God keeps the best wine till last; let this divine harp drive away the *evil spirit* of envy and discontent.

5 Br. If the righteous be so 5 Branch.
excellent, let it perswade people
to get into their company, and
chuse to be of their acquaintance.
Next to being good, it is wisdom
to converse with them that are so.

*Psal. 16. 2. The excellent in whom is
all my delight* *. Be not like Swine כל-הפז

which had rather lie in the dung;
than in a fair Meadow. The

righteous are *the light* of the
world, and it is prudence to fol-

low them that carry the Light.

Seek for the Olive, but if the
bramble take hold of thee, cast it

away. There is much good to be
gotten in the society of the god-

ly; their speeches edifie, their
prayers quicken, their examples

teach *. Graft among the Saints.

A slip grafted into a good stock,
partakes of the virtue and influ-

ence of the root. The righteous
are *more excellent*; be often a-

mong

* *Sermo
vivus &
efficax ex-
emplar est.*
Bern.

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mong these spices, and you will smell of them, *Prov. 13. 20. He that walketh with wise men, shall be wise.*

6 Branch. 6 Br. It exhorts the righteous to walk worthy of the high honour which God hath raised them to, *Ephes. 5. 8. Walk as children of light.* As you are more excellent by your *high calling*, so be more excellent in your walking*; adorn religion by your prudent holy carriage; *shine as lights in the world*; *Phil. 2. 15.* Some *Antinomians* of old taught, That whatever a mans life was, yet he was justified, so he believed the Gospel; whom *Luther* confuted. Such as are a *Royal Priesthood* should be a *peculiar people*. *1 Pet. 2. 9.* The Lord hath dignified the righteous above the rest of the world, and they must not take the same latitude which others do,

Prov.

* *Cogita te
esse casu-
rum.*

Prov. 31. 4. It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes strong drink. It becomes not them who are high-born to be intemperate. So it is not for you who are of a sacred Pedigree, whom God hath made superior to others, to be vain and loose in your behaviour. *Alexander* would have the *Gracians* known not only by their Garments, but their Vertues. A child of God should be known by the exemplariness of his life, *1 Pet. 1.*

*15. Beye holy in all manner of conversation *.*

** In hunc finem vobis illuxit sol justitie, ut resulgeat vita, vestra Puritas. Calv.*

Christ hath anointed his people with the Graces, as those Virgins were purified with *sweet odours**; and he looks that they should send abroad a sweet perfume of Holiness. Christians must observe the *το πρέπον* that which is lovely, and

** Esther 2. 12.*

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and of good report, Phil. 4. 8. they

had need walk *ἀκριβῶς*,

* *Debent fideles ac si
in celeberrimo Theatro
essent vivere, quia
sub conspectu Dei &
Angelorum vivunt.
Calv.*

acurately*, Ephes. 5. 15.

because so many watch

for their halting. If the

wicked find any thing in

the people of God dis-

honourable to their Profession,

they lay the blame upon Religion;

It is *Salvian's* note, What will the

Pagans say, when they see Chri-

tians loose and vicious? *The Chri-*

istians live so bad because Christ

taught them no bet-

* *Christiani sancte
vixissent, si Christus
sanctè docuisset.*

ter *: How should the

righteous cut off occasion

from them that seek occa-

sion, 2 Cor. 11. 12? *Daniels* Piety

sealed up the lips of his enemies,

Dan. 6. 4. *Martin Bucer* was *Tanta*

Sanctimonie vir, so unblameable

in his life, that those who did

most malign him had nothing just-

ly to lay to his charge. Oh Chri-

tians

stians look to your steps, when you have prayed against sin, then watch against temptation; a spot in a Royal Robe cannot be hid; a dash of ink would quickly have been spied in *Aaron's* white linen. If there be a blemish in a Professor every ones eye is upon it; the sin of such a person causeth blushing among the Saints; as the Patriarchs could not chuse but be ashamed when the *cup* was found in their Sack. Oh that all who profess the name of Christ would *depart from iniquity*, 2 Tim. 2. 19. Dare not to blaspheme that *Worthy Name by which you are called*, Jam. 2. 7. Such as are more excellent than others, God expects *some singular thing* from them; they should bring more glory to God, and by their exemplary piety make Profelites to religion: Better fruit is expected from a Vine-
H yard,

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yard, then from a wild Forest.

7 Branch. 7.Br. Hath God so enobled the righteous, and given them a super-excellency above others? Then let the righteous be thankful, *Psal. 113. 7. He raiseth the poor out of the dust, that he may set him with Princes.* God hath raised you out of the low estate wherein you were by nature, and hath made you more illustrious than others, that he may set you with Angels, those Princes above. Oh let the *high Praises of God be in your mouth,* *Psal. 149. 6.* God hath done more for Believers, than for all the world besides. He hath given them the *holy anointing*, the *new name*, the *white Stone*, which is the *earnest of the inheritance*; and at the day of judgment Jesus Christ will *confess their names before his Father and the Holy An-*

*Angels**: And their Souls and Bodies being re-united, shall be fully invested with glory. And after their *Session* at Christs right-hand, it shall be proclaimed, *Thus shall it be done to the persons whom the King of Heaven will honour.* Doth

not all this deserve thankfulness,

*Psal. 100. 1. Make a joyful noise unto the Lord**. In the Hebrew it is,

Sound forth his praise

*as with a Trumpet**:

Praise God with the best instrument, *the Heart*; and let it be scrued up to the highest Peg; do it with the *whole* heart. You who are righteous, speak well of God, and tell others what he hath done for you. His Blessings bestowed are Legacies, not Debts. Praise is a *glorifying of God*, *Psal. 50. 23.*

H 2.

and

** Rev. 3. 5. Pro-mittit Christus se no-minatim cujusque celebraturum Eidem & constantiam in con-fessu sanctæ Trinitatis & conspectu Ange-lorum & hominum quo gloriæ gradu ni-hil augustius excogi-tari possit. Paræus.*

** Fubilate domino. Musculus.*

*ליחיה חריעו **

and will not you chearfully pay this Pepper-corn ? Will you not do it *constantly* ? *Psal. 146. 2. I will sing praises unto my God while I have any being.* The *Carthaginians* used at first to send the tenth of their yearly revenue to *Hercules* ; but by degrees, they grew weary and left off sending. Christians fail much in their thank-offering : Be not like them that play a fit or two of Musick in a year, and then the Viol must be hung up. Be often upon *Mount Gerizim*, blessing God. Consider, *Thankfulness is the work of Heaven* ; you who shall have Angels reward, do Angels work. Sound forth the Memorial of Gods Holiness, and celebrate his Fame ; Praise is the Musick of Heaven *, let not God want his Musick. While others murmur do you bless. Wait and long for that time

* ἡ δὲ δύναμις
 ἡ ἀσφα
 ἡ πᾶσι
 Zenoph.

time when you shall be called up to the heavenly Mount, and placed among the glorious Cherubims, where your employment to Eternity, will be to breath forth love, and sound forth Praise.

Use 4. Consolation to the righteous, who are under dejection of spirit. God esteems them more excellent than others. It is comfort, *Use 4. Comfort.*

1. When they are humbled by sin, they have mean thoughts of themselves, and see so much corruption, that they think they have no grace : I, but here is comfort, God sees an excellency in them, though they can see none in themselves; he can distinguish between the grace in them, and the infirmity; and he judgeth of them, not by their worst part, but by their best *. God prizeth his people,

* *Subje-
ctum de-
nomina-
tur à præ-
stantiori
parte.*

ple, notwithstanding their failings; a man values his Corn though it be mingled with Chaff.

2. It is comfort when the righteous are humbled by affliction, *Lam. 3. 16. He bath covered me with ashes.* My outward comforts are as it were in the grave, and have ashes thrown upon them; the godly are apt to mistake and think God doth not care for them, because he afflicts them* ; *Judg.*

* ἀντὶ
παιν
βασθ.
Thucyd.

6. 13. If the Lord be with us, why then is all this befallen us ?

But let not the righteous be troubled, or cast away their anchor; still God makes great account of them: and though they are *more afflicted* than others, yet they are *more excellent*. God esteemed highly of *Hezekiab* on his sick-bed, he heard his prayer and bottled his tears*. *Job* when full of boiles and sores, was dear to God.

* Isa. 38. 5.

God. *Job* on the dunghil was more excellent than *Pharaoh* on the throne. God boasts of *Job* to Satan, *Chap. 2. 3.* *None like him in the earth.* The Lord esteems not the worse of the righteous, because he makes them pass under the Rod. A Goldsmith esteems his Gold though it be in the furnace; God sees an excellency in the Saints, when they are bleeding under their sufferings. A piece of Plate is of great value though it be battered. Grapes are precious though they are in the Winepress. Jesus Christ was on the Cross, yet proclaimed to be Gods beloved Son by a voice from heaven, *Mat. 3. 17.*

3. It is comfort when the righteous are humbled by desertion; *Job 6. 4.* *The arrows of the Almighty are within me.* The Hebrew word for arrow *צֶמַח* comes from a radix

H 4

that

that signifies to cut; to show that the poyson'd arrow of desertion cuts to the heart. *Heman* crys out, *Psal. 88. 7. Thy wrath lieth hard upon me*; like a mountain of lead it even sinks my spirits; in this forlorn state, the Saints think God esteems them vile, and hath cast them off, *Psal. 88. 14. Lord, why castest thou off my soul?* God holds his deserted ones as it were over the fire of hell, and they think they are ready to drop in. But Christian, thou mayst be sorely deserted, yet God may judg thee excellent. *Sion* thought she was quite forsaken, *Isai. 49. 14. Sion said, the Lord hath forsaken me.* But at that time God had a dear respect for her, *Ver. 16. I have graven thee upon the palms of my hand.* God may have the face of an enemy, yet the heart of a father. The Lord deserts his people,

ple, *ἐν τῷ σωματικῷ*, for their profit,
Heb. 12.10. While he is humbling
them, he is healing them ; he seems
to put them away from him, but
it is to draw them nearer to him,
he would exercise their faith and
prayer the more. God is all this
while preparing the Saints for the
sweet embraces of his love. De-
sertion is like purging-physick ;
the Lord will purge out some *ill*
humour of sin, and afterwards will
manifest his love to his Children.
The Cordial is kept till the wor-
king of the Physick is over.

The

The Conclusion.

THUS (*Good Reader*) I have, with all convenient brevity, endeavoured to vindicate the true Saint, and take him out of the fogg. I have set before thy eyes *a child of light. Mark the perfect*
 * *Psal.* 37. *man**, and imitate him: If notwithstanding all this surpassing excellency of the righteous, any shall be so wicked as to persist in unrighteousness, they *love death, Prov.* 8. 36. If they shall glory in
 * *Phil.* 3. their unrighteousness*, it is as if
 19. beggars should boast of their sores: If they shall disparage Holiness, it is like a blind man's reproaching the Sun; let the righteous bind reproaches as a Crown about

about their head*, and be no more troubled, then they would be to have mad men laugh at them, *Psal.*

* *Qui meliora speras
levioribus non fran-
gitur. Ambrose.*

37. 7. *Rest in the Lord, and wait patiently for him.* The time is shortly coming, when God will clear the innocency of his Servants; after he hath wiped off tears from their eyes, he will wipe off reproach from their name*: and **Isa. 25. 8* then this Text shall be universally subscribed to, *The righteous is more excellent than his neighbour.*

F I N I S.



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